

6. Come, and witness the sincere faith
with Taiga 2cmi.
which, selecting you two, I first promised
(you the
libation). Drink of the effused libation; for
the *Soma*
juice is prepared by the priests.

7* If, adorable IXDRA and AGNI, yon
have ever
been delighted (with libations,) in your
own dwell-
ing, in that of a Brahman, or in that of a
prince/¹
then, showerers of benefits, come
hither, from
wherever you may be, and drink of the
effused li-
bation.

8. If, INDEA. and AGNI, you are
amongst men
who are inoffensive, malevolent[^] or
tyrannical, or
those who live (to fulfil the duty of life),
or those
who receive the fruits (of good
deeds),^b then,

^a *Tad Brdhmani Rdjani m.* The first Is explained,
a Brahman
who Is a different instigator of a sacrifice
(*BrđJtmaninyasmin*
yajamdne); the second, "by *Ksliattriye*, a man of the
second[^] or
military, caste.

^b The terms thus rendered, in conformity to the
explanations
of the Scholiast, [^]ould seem, rather, to be
intended for proper
names,—the names of tribes or families well known in
&&*Purdna*&_t
—"being, severally, *Yadm*, *2'urvasas*, *D-ruhyus*, *Ann**
and *Piirm*_s
descendants of the five sons of *Yāy&ti*[^] similarly
tamed. {*STakalh*.,
I.g IS8.) Here, howeTer, *Yadu* Is explained by

ahimaka, ixon-
injurious; *Turvasa*, by *hinsa&a*, injurious ; *Druhyu*,
by *itpadrav-*
*ehcM%*_s tyrannical; ^f«% by *prdnair yu&tah*, haYing
"breatlj or life,
wherewith to acquire knowledge and perform
rdiglertis acts;
and *PlirUf* by *kdmaih p&rayitavyah*, to be filled foil
of the-objects
of desire. The meanings may be supported by
the etymology
of the words; but fee interpretalioii seems to be a
seedless
refinement.